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Inauguration of the Prince of Goa in 1947. During the procession.
(Voorlichting, East Indonesia.)



After the inauguration, many try to obtain a bit of the earth
next to the investiture stone. Compare page 66.

(Voorlichting, East Indonesia.)

[end plate 7]

[94 cont.]

631 of these territorial institutions is quite different from that of those found in other parts of the archipelago. From olden times on southern Celebes

643 there has been [95] a kind of feudal nobility, the Karaëng among the Makassarese and the Aroeng of the Buginese, with the members of their families, the Anakaraëng (Makassarese) and the Anakaroeng (Buginese). The criterion by which a Karaëng or an Aroeng is recognized as chief or ruler by the population is the possession of the so-called

• [293
778] "regalia," which in southern Celebes are called ornaments (in Buginese, aradjang; in Makassarese, kalompowang).

[Illustration appears here.]

Among these objects there are a few of value, but also a number that are quite worthless, little bones, little pieces of wood, small stones, etc., and an article that is considered the most important, the gaoekang. It is a stone or a little stick that was found by the original owner, long, long ago in a particular

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Buginese from Southern Celebes

Photo. Kol. Instituut Amsterdam. Coll. Veen.

[293
778] concealed place, or which he received under mysterious conditions. The worship of these regalia has something of the nature of fetishism; among the prominent Karaëng there are even

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[95 cont.]

793 special priestesses in the service of these objects. These orna-
[293] ments, especially the gaoekang, must have been the origin of
771 the position of the Karaëng. First of all, the original finder was
[74] the guardian of the holy object; a house was built for it, and
other articles added to it. Lands, "ornament lands," also were
reserved for the holy object, of which the guardian at first had
the usufruct, but eventually they came to be regarded as his
property. [96] His power was extended more and more because
he enjoyed a kind of religious veneration. For a long time this
gaoekang institution, as Mr. van Vollenhoven calls it, was prob-

[636] ably the only native jurisdictional community on southern
[637] Celebes. It was also recognized as such by the Government and
given the name of regency or district. In the eyes of the people,
however, the district chiefs and regents still derive their posi-
tion from the possession of ornaments. Some of the ornament-
[63] ships united into confederacies, which in turn united to form
larger kingdoms, such as Boni and Gowa, whose princes, as
well as their ornaments, are said to have come from heaven.

565 From this it follows that among the Buginese and
Makassarese the social classes in the society were the princes,
the nobility, the middle class, and the lowest, among whom
formerly were the slaves. This division is much sharper among
the Buginese than among the Makassarese. A special feature
644 of their society was the follower-system, which arose because
many lesser people, in order to escape from the unjust treat-
ment and arbitrariness meted out to them by the anakaraëng,
sought the protection of those whose "followers" they became.
The follower was obliged to help his protector in agricultural
work, to give him little presents on special occasions, etc. In
exchange, the leader had the obligation to protect his client
in any event. The tie between the two was completely voluntary
and could be severed by either side.

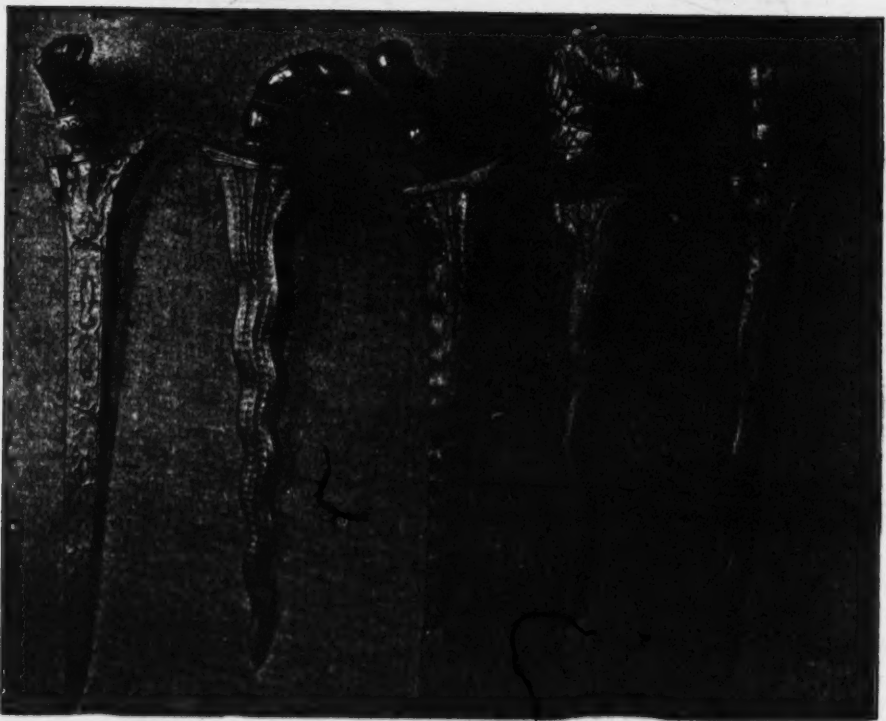
[614] Family Law. Since the clans no longer exist and the
582 family has no great significance, there is no question of exogamy
583 among the Buginese and Makassarese. Eleutherogamy with the

1:Alkema & Bezemer--644 E-4, 5 (no date) 1927 OBI Indonesia

Makassar

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[573]



Kris with Pamor Work from Southern Celebes.
Museum Rotterdam

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OB1 Indonesia OB1
 Borneo OC1
 Javanese OEF
 Malays AN5
 Makassar OGG ●

[53 cont.]

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 287 Many peoples of the Malay Archipelago make their clothing from tree bast treated this way, not only the tjawat, but also the badju [baju]. Even those who are acquainted with the loom still use clothing made of tree bark, at least for work in the fields. Such garments are most common among the less developed peoples, such as the Dajak [Dyak], the Alfoer of the eastern parts of the archipelago, and the still almost savage tribes.

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 286 Besides tree bark, all kinds of fabrics are used in the archipelago for making garments. The natives probably learned
 294 weaving from the Hindus. The least developed tribes use the
 291 fibers of various plants and also young bamboo for weaving; the
 177 most highly developed, however, use the fibers of the cotton plant exclusively.

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 293 In recent times, however, European linen is used more and
 174 more, but the native in any case prefers his own fabrics. Kain, sarongs, slendangs, and headcloths are generally of local manufacture, at least to the extent they are the only ones people can afford, however well European manufacturers have learned to imitate native designs. Besides European cotton textiles, woolen and silk materials are also used, at least by notables and the well-to-do.

Before we leave clothing, we shall say [54] a few words about the use of the pajung or songsong, in many cases an indispensable part of the daily costume, although not actually a garment. The pajung or songsong is a parasol of native manufacture. The right to use it is usually held exclusively by the nobility or people of rank or respect, such as sovereigns, princes, and officials. The parasol, with a long handle, is held over the head of the one entitled to use it by a servant. The color or colors of the pajung, gold, red, green, blue, and yellow, the distribution of these colors in stripes and borders, and partly also the knob indicate the rank of the person it shades. The peoples of the Malay Archipelago undoubtedly adopted the pajung and its use as an indication of rank from the Hindus. The pajung, of course, is not found among the uncivilized tribes. It is used only

MX [54 cont.]

MI among the Javanese, Malays, Makassarese, Buginese, etc. The
J Government, too, has adopted the use of the pajung as a mark of
I distinction. The Government has awarded the right to carry the
293 pajung to the native chiefs and officials on Java, to the chiefs of
174 the Ambon Residency, to the native chiefs among the Minahasa,
etc.

J The highest in rank is the golden or yellow pajung, which
293 on Java is carried by the sultans of Solo and Jogjakarta (1).
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1. Veth, Java, Vol. I, pp. 613-614.

[55]

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Chapter 3. Houses and Household Equipment

- a. Nomads, living in trees; b. Village settlement pattern, composition of villages; c. Houses on piles, their layout; d. Houses on the ground, their layout; e. Peculiar shapes of houses; f. Palaces, regents' houses; g. House decoration; h. Household equipment.

a. Nomads, Living in Trees

Before we discuss the dwelling in the narrower sense, the house, we want to deal first with the question as to whether there still are tribes in the Malay Archipelago who do not have residences and whom we should therefore call nomads. This question can be promptly answered in the affirmative. Naturally, only the least developed tribes spend their lives wandering from one place to another. It has been reported that most of these tribes only build wretched huts here and there, merely a lean-to made of branches and leaves. In most cases these huts are built between the heavy branches of high trees.

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[417 cont.]

567 number of titles for the other princes and royal persons, but we
643 shall not discuss them here. The most common title for a noble
554 person who does not belong to the royal family is daëng among
both peoples. This title originally indicated someone of high
birth, but later it was assumed out of self-conceit and lost much
of its importance. Buginese and Makassarese who have a right to
this title, however, are very proud of it, and when they have
risen to some office, they would rather be addressed as daëng
than by their official title. Daëng is also a title for women. A
native always addresses his wife and older sisters by it, unless
they are of royal blood, thus are karaëng. Another noble title,
although less exalted than daëng, is the Makassaresè [418] kare.
We have already seen how people from the common class are
addressed.

643 Just as we have noted for the Javanese and Sumatran
293 sovereigns, every ruling sovereign here has his decorations,
called kalèmpuang, or the so-called ornaments. They consist of
various objects, such as long kris, guns, shields, badju rante =
coat of mail, betel boxes with cuspidors, parasols, etc. Among
all the objects, however, one is the most important. It is
called gangkang and is generally a strange sort of thing that ac-
cording to tradition was found in a mysterious way where the
seat of the state was established. Thus, there is a gangkang that
is a wild tuber of peculiar shape; another one is a small golden
793 image, and in still another one can recognize an old, worn-out
778 paintbrush. All these ornaments, and the gangkang in particular,
are venerated; feasts are even given in their honor. Also, priests
are appointed to take care of them.

643 The sovereign derives his authority from those ornaments.
778 For example, to remove the sovereign during a revolt, an at-
669 tempt is made to gain possession of the ornaments. If this suc-
ceeds, he has been virtually deprived of his authority.

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consisted of many objects, such as kris (daggers), banners, spears, shields. A group of golden ornaments, called the upatjara, were carried in a procession at the celebration of Garebeg. (See above.) These regalia were collectively called pusaka. Almost each item had a specific function, such as to avert epidemics, droughts, etc.³

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The regalia of the Buginese and the Makassarese, called the gaukang were believed to have similar characteristics. Here it was a general belief that the regalia was the basis of the ruler's power. Without these regalia, a Makassarese or Buginese ruler would not be able to come to power.⁴

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The regents, the highest nobility in the Priangan, also possessed regalia. Ordinarily it consisted of kris, betelnut-sets, statues, shields, umbrellas, etc. and it was hereditary within the family. These hereditary ornaments were called pusaka too; a special room was customarily kept apart for them. Although these pusaka were treated with reverent care, the Makassarese and Buginese concept of the regalia's power did not exist.

Dutch sources pointed out that during the early contacts with the native chiefs, the pusakas were displaced on almost all occasions. In some areas they were also carried in a procession with the aim of blessing the tjatjah. In some areas the water with which the pusaka was cleaned was believed to possess curing power.

3. J. P. Duyvendak, Inleiding tot de Ethnologie van de Indonesische Archipel. (Groningen/Batavia: J. B. Wolters, 1946).

4. H. J. Friedericy, "De Standen bij de Boeginassen en Makassaren," Bijdragen tot de Taal, Land en Volkenkunde van Nederlandsch Indië, vol. 90 (1933), pp. 425-602.